TOWARDS AN URBAN CITIZENSHIP FOSTERING THE PARTICIPATION OF ALL

Statement on Montréal's Diversity and its Participation in City Life

Montréal

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Conseil
interculturel
de Montréal

The statement was adopted by the Members' Assembly on June 6, 2018.

Foreword

This report by the Conseil interculturel de Montréal (CIM) is a direct outgrowth of the outcomes of the International Observatory on Participatory Democracy (IOPD) conference which took place in Montréal in the summer of 2017 under the theme of "Civic participation." I applaud CIM for using its mandate to identify areas in which the Ville de Montréal can fully involve members of the ethno-cultural community in the civic process. This is especially fitting since members of the ethno-cultural communities have been engaged in civic participation and by extension, contributing to the growth and prosperity of the City, since its founding.

CIM has highlighted three of the main issues facing the City and members of the ethno-cultural communities: training for municipal civic life; representation within the City's political body, departments and services; and the institutionalization of diversity within the City's administration and everyday functioning. The focus on these issues has resulted in nine recommendations ranging from the necessity for the City to provide the boroughs with budgets to ensure the participation of all of its citizens to the obligation to anticipate the potential effects on citizens from the ethno-cultural communities, in all its regulatory and administrative initiatives, including inscribing a diversity impact clause in its decision summaries.

The undertaking of the research and resulting report not only accentuates the significance of civic participation but underscores the importance of conveying to every adult and child, of every cultural group, the message that s/he has the same opportunity as any other individual to fully contribute to the development and prosperity of Montreal. It is evident that for this to be achieved, ethno-cultural and visible minorities must be prepared and willing to take full advantage of the opportunities available and, where none are obviously available, create them. Nevertheless, "preparation" is not simply being mentally, physically and emotionally ready to serve one's fellow citizens, it is also being provided with appropriate education, mentoring, recognition and opportunity to enter such service. As with all members of society, some will be hugely successful and other will falter – this is to be expected and should not be used as a reason either to deter others from trying, or be interpreted as an indication of the abilities and worth of the rest of the members of a specific group.

However, this report and its recommendations should not be viewed as an end point, it should instead be seen as the beginning of an ongoing and continuous conversation – a conversation which not only needs to be had, but to lead to actionable outcomes.

My hope is that such a conversation will be pursued in a wide-ranging, all-encompassing and respectful manner leading to greater inclusion and better understanding. I, for my part, will continue to be involved in the process and conversation and will do all in my power to facilitate better awareness and well-being between all citizens – regardless of ethnicity – of this great metropolis.

By Dr. Myrna Lashley

Synthesis

The present statement was initiated by the members of the Conseil interculturel de Montréal (CIM). It follows the first steps undertaken at the 2017 Summer conference of the *International Observatory on Participatory Democracy* (IOPD), held in Montréal under the banner of "participation without exclusion." The statement builds on an initial acknowledgment: Montréal should better promote and foster its diversity's municipal civic participation and assert the social heterogeneity and proximity of its urban spaces. Doing so would improve its compliance with its recently acquired special metropolis status. As such, the CIM objective's in the following statement is to further these issues and recommend concrete measures favoring the participation of all.

The statement presents a brief overview of Montréal's diversity through the lenses of citizen participation within both its provincial and municipal contexts. It underlines three main challenges that the city can address. First, there is a general and pervasive unfamiliarity within the population of what the city does and how it functions (the administrative and political system of governance). This situation should compel the administration to think in innovative ways about civic training so that its citizens have a clearer understanding of what municipal civic life is about. Second, the observable democratic deficit and lack of legitimacy of Montréal's public institutions should prompt the administration to improve its record with regards to the representation of diversity within them. Third, the handling of the issue itself within Montréal's administrative institutions simply inhibit any thorough consideration of all its ramifications. This third point raises the need to institutionalize a concerted approach to improve the city's management of diversity.

These three observations are largely shared by most stakeholders. They constitute a solid base for the following nine concrete recommendations developed by the CIM to reinforce an inclusive and diverse urban citizenship within the metropolis. The Council therefore recommends that the Ville de Montréal:

Recommendation 1
Introduces practices of participatory budgets, particularly in its boroughs, to foster the citizen participation of Montréal's diversity;

Recommendation 2
Ensures financial support of promising initiatives and structuring projects that directly contribute to enhancing the participation of people of diverse ethnocultural backgrounds. For example: mentoring and intercultural pairing;

Recommendation 3
Implements a citizenship training initiative geared towards a better understanding of the administrative and political systems of governance, its issues and the different modalities of participation of Montréal's diversity. For example: Cité Elles MTL;

Recommendation 4
Implements a mentoring, or professional sponsorship program, between its elected officials and the citizens of diverse ethnocultural backgrounds. Such efforts would favor, in the long run, the representation of diversity within different political bodies;

Recommendation 5
Organizes a public consultation on the voting rights of residents to amend the provincial Act respecting elections and referendums in municipalities;

Recommendation 6

Raises awareness with a public campaign dedicated to the valorization of the many expressions of Montreal's diversity, its contributions to city life and the fight against discrimination;

Recommendation 7

Redefine the mandate of the BINAM so that it can more broadly answer the needs of Montréal's diversity;

Recommendation 8

Allows the CIM to give the *Commission sur le développement social et la diversité* three mandates a year strictly related to issues of Montréal's diversity;

Recommendation 9

Anticipates the possible effects of all its regulations and administrative initiatives on Montréal's diversity by introducing a diversity impact clause in its decision-making summaries.

These recommendations take act of the systemic barriers Montréal's diversity faces with regards to citizen participation. They give elected officials concrete means to connect collective modalities of participation to more individual ones, which are better aligned with the formal functioning of Montreal public institutions. The latter also convey the prospect of individual empowerment and active citizenship within Montréal's diversity.

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Word from the President

On behalf of all members of the Conseil interculturel de Montréal (CIM), I have the pleasure of introducing the *Statement: Towards an Urban Citizenship Fostering the Participation of All. Statement on Montréal's Diversity and its Participation in City Life.*

In accordance with its mandate, the CIM has prepared the present statement, based on its consideration that it is imperative for Montréal, which recently acquired the special "Metropolis" status, to favor the full participation of all its citizens.

In this respect, the CIM proposes in the present statement a reflection and analysis dedicated to citizen participation with regards to Montréal's diversity. It estimates that it is important to identify the issues surrounding the civic participation of this specific population segment and to draw the attention of elected officials and all Montrealers on its prevalence.

More specifically, blind spots, limits and tensions need to be better ascertained and ultimately overcome. While current research highlights partial courses of action in response to the challenges at hand, they unfortunately lack the necessary coherence to adequately delineate the different issues faced by people of ethnoculturally diverse backgrounds. Thus, more systematic quantitative and qualitative research are necessary to cover the bigger picture, which is a fundamental issue of our plural urban societies.

Thus, this statement aims to contribute to the reflection surrounding the citizen participation of Montréal's diversity. It focuses on political participation, and suggests measures to enable further interventions from municipal elected representatives and decision-makers. In short, elected officials, the administrative center of the city and representatives from the boroughs, will hopefully find in the next pages, recommendations that will favor the full civic participation of all in Montréal's city life.

Moussa Sène

Mandate of the Conseil interculturel de Montréal

In accordance with section X, article 83, paragraph 2 of the Charter of Ville de Montréal[1], the Conseil interculturel de Montréal:

- "Guides and gives advice to the City Council and the Executive Committee on the implementation of municipal policy and services that favor the integration and the participation in political, economic, social and cultural city life of members of ethnocultural communities;
- Offers, on its own initiative or through the City Council or Executive Committee's request, statements on any issue of interest for ethnocultural communities or any question related to intercultural relations that lie within the municipal field of competences, and submits recommendations to the City Council or Executive Committee;
- Requests opinions, receive and hears motions and suggestions from any person or group on questions relating to intercultural relations;
- Carries out or have carried out research and studies that it judges useful or necessary to the exercise of its function" (our translation).

In line with the definition of its mandate, the CIM carries out research to identify and clarify less apparent issues, draws the attention of authorities on their importance, and recommends concrete steps in accord with the city administrative prerogatives. The present statement on citizen participation of Montréal's diversity – *Towards an Urban Citizenship Fostering the Participation of All. Statement on Montréal's Diversity and its Participation in City Life* – thus conforms to the general objectives of the CIM.

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1   On September 21, 2017, Montréal officially acquired the status of Québec metropolis, following the sanctioning of Act to increase the autonomy and powers of Ville de Montréal, the metropolis of Québec (2017, chapter 16). The provincial government therefore recognized the specific status of Montréal as the metropolis of Québec. This law deletes from the Charter of Ville de Montréal dispositions that created consultative bodies, which give the city of Montréal the power to maintaining their operations. In this sense, the articles 83.1, 83.15 à 83.18, regarding the Conseil des Montréalaises, the Conseil interculturel de Montréal and the Conseil jeunesse de Montréal have all been rescinded.

Introduction

The present statement is in line with the Conseil interculturel de Montréal's (CIM) commitment to promote and defend social inclusion as a principle. It seeks to offer every citizen the necessary means to allow access and participation in the city's democratic public city. The present CIM initiative follows the first steps undertaken at the 2017 Summer conference of the *International Observatory on Participatory Democracy* (IOPD). It insists on the fact that citizen participation of Montréal's diversity is a public issue deserving of the city's attention. Its principal objective is to propose a set of concrete recommendations that should be implemented to favor its civic participation in city life.[1]

This statement also follows a recent report by the Québec provincial government acknowledging these issues: *Mesure de la participation des Québécoises et Québécois des minorités ethnoculturelles aux différentes sphères de la vie collective* (MIDI 2016). The CIM drew on this report to look specifically at the Montréal context. Highlighting the multidimensional character of civic participation, the *Ministère de l'Immigration, de la Diversité et de l'Inclusion* du Québec (MIDI) documents a lower level of citizen participation among people of diverse ethnocultural background in comparison to the rest of the Québécois[2] population. It is precisely this issue that we have put at the center of our efforts in this statement.

The CIM deems it essential that a similar approach be applied to the political and community-based participation of Montreal's diversity. Since these groups are more likely to be subjected to marginalization and discrimination, as most research suggests, specific attention must be paid to better understand and grasp both the modalities of their participation and the obstacles that may come their way. The choice of the citizen participation framework – both its political and community components – will be further discussed in the upcoming pages. This framework also corresponds to the privileged fields of action and intervention of the city's administration.

The CIM also recognizes that the practices and actions associated with citizen participation does not happen in a vacuum. This, of course, is also true for Montréal's diversity. Citizen participation is always tied to a specific social, political and economic context. As such, it invites us to also consider the larger provincial setting. Both the pluralistic society of the province of Québec and the heterogenous city landscape of Montréal must position equal opportunity at the center of their reflections, actions and interventions. Achieving equality implies the right to participation that public authorities must ensure for all groups that compose society. The CIM deems that the full exercise of urban citizenship[3] of all Montrealers represents a basic democratic requirement.

The following document is a three-part statement. To improve our assessments of the issue of citizen participation for Montréal's diversity, a first broad contextual overview of the impact of social marginalization, stigmatization and exclusion that such groups face will be necessary. Challenges of cohesion that host societies face are also considered, as is the inseparable relation between the Québécois context and the municipal reality of Montréal in terms of their conception of diversity. The second part is dedicated to the privileged approach to these issues and focuses on both the limits and the motivations underlying its elaboration. Third, a few highlights regarding citizen participation in the city's civic life are brought forth, followed by recommendations presented to the elected representatives of Montréal. Through these, we suggest more effective ways of encouraging the full political participation of all Montrealers in a more inclusive city.

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1 The present statement posits "Montréal's diversity" as all persons recognizing themselves in the following statistical categories: visible or ethnic minorities.

2 The MIDI categorization was privileged in this statement since it is operational, even though it does not consider inter-group diversity and First Nations.

3 Please refer to the definition in the glossary.

Context

The political and community-based participation of Montréal's diversity is a predominant dimension of the full exercise of urban citizenship and is part of an intricated reality. Looking at it in all its situated and specific complexity is essential to the comprehension of the modalities of citizen participation. From a general perspective, the *living together* perspective – i.e. "le vivre-ensemble" – allows us to get a better handle on the relation between social exclusion and inclusion and the essential steps to follow for public authorities. In the Québécois context, how issues relating to diversity are handled at the provincial level, necessarily traces the contours of the approach taken by the city administration on these same matters.

Creating Commons through Inclusion: Plural Societies' Main Challenge

If it is true that the intensification of migratory flows and international mobility modify the demographic, economic, social, cultural and political structures of host countries, it is even more essential to examine both the effects brought forth by these changes and the decision-makers' responses.

As the social fabric changes, host societies need to find ways to articulate the rising ethnocultural, religious, linguistic and social heterogeneity to its public spaces. Facing the challenge of diversity and the continuing objective of a shared public life, most host countries implement initiatives and mechanisms to support processes of integration of newcomers. On one hand, these public initiatives stress the importance of shared benchmarks and the creation or the upholding of a sense of belonging in the host community. On the other, the pluralism claimed by these host States calls upon the recognition of differences and encourages the implementation of inclusive practices.

The concept of *living together* precisely attempts to capture this challenge of balancing integration and recognition. It is also founded on the principle of equal opportunity, a central tenant of liberal democracies.[4] Potential for empowerment should thus be offered to all citizens, whether they be racialized or immigrant populations, First Nations or even form the majority group. In this sense, the lack of consideration towards minority groups, their differences and their contributions to society weaken social cohesion. These situations implicitly carry with them possibilities of exclusion and marginalization for certain vulnerable groups, whether in terms of rights or their socioeconomic status.

Whether submitting voluntarily or not to marginalization or fitting into established norms, these processes go well-beyond the issue of socioeconomic status. The bases of social exclusion lie within the well-established, and deeply entrenched, conceptions, attitudes, manners and mechanisms. The reproduction of these forms of exclusion is built, among other things, on institutions and discourses that have come to trivialize and normalize them, case in point: the latent systemic racism that implicitly fosters forms of discrimination. Similarly, the difficulties linked to recognizing the qualifications of immigrants (Eid 2012) and the systematic protection of professional orders' historical gains, highlights the differential treatment based on discriminatory criteria (Chicha 2018). The case of populist discourses conveying stigmatization, or the rejection of Otherness, is also acutely gaining ground and finding an echo in the public sphere (Belkhodja 2008; Potvin and Nadeau 2017). Further proof is the relative success of right-wing movements and political formations, and the receptiveness to essentialist positions and restrictive conceptions of immigration and citizenship policy (Dufour and Forcier 2015). All these structuring and systemic elements contribute to challenging and restraining citizen participation of Montréal's diversity and tends to consolidate their exclusion from democratic life.

A time-tested response to the exclusion of some remains its opposite: inclusion. The intrinsic

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4   The American philosopher and renowned liberal theorist, John Rawls, asserts the necessity of articulating the principles of liberty with equal opportunity. Such an articulation would guarantee a minimal form of justice to overcome social inequalities. This principle is now at the heart of liberal democratic institutions.

relation between exclusion and inclusion on one side, and political and community-based participation of diversity on the other, tends to suggest this is a "social problem," i.e. an issue which should be considered by the appropriate governmental authorities. As these issues become political priorities in host societies, they are forwarded as demands from civil society, community actors and academics. These claims generally insist on the fact that responsibility lies, foremost, on the government's shoulders, whether local or national, and is justified by the authority's adhesion to the principle of equality of chances. Since, social exclusion impairs that equality, the elaboration and implementation of corrective public policy helps regulate the situation to flatten out social inequalities. The strategic position of governments as power brokers enables them to intervene in virtue of the control they exert on the institutional, political, economic and social environment.

An important duty thus falls on public authorities with regards to the conditions and modalities of active citizenship practices for all and in view of the rising social heterogeneity and potential exclusions resulting from it. These represent challenges that should be fully considered in their specific national settings.

To grasp how diversity is apprehended at the provincial level, a few historical reminders need to be considered. The formal distribution of responsibilities, from the Confederation's genesis to the end of the 20th century, secured the exclusive federal jurisdiction over immigration, even though, competing elements could exist at both Provincial and Federal levels. Evolving inter-governmental relations at the beginning of the 1960s led to the allocation of specific domains of intervention for the provinces who gradually became more substantial players in such matters (Paquet 2014). This acquisition of limited responsibilities with regards to immigration policy was generally geared towards the integration of immigrants.

The Québécois trajectory is particularly unique since it undertook this process before everybody else and was able to secure substantial leeway with regards to the selection of economic im-

Photo credit: Manoucheka Lorgis

Perspectives from Québec and Montréal

An overview of how the management of diversity has been implemented in the last decades at the provincial level will clear the means and ends of Montréal's privileged approach. This necessary detour within the larger context of the Province of Québec ensures a better understanding of the municipal dynamics.

migration. Following the 1991 ratification of the Canada-Québec accord on immigration, and in exchange for a generous trade-off covering the related costs, the Federal government was committed to "retrieve itself from the linguistic and cultural settlement and integration services offered to permanent residents of Québec and the placement and information program for immigrants" (SIRP 2008:4-5; our translation). Thus

empowered, Québec had the necessary powers and resources to plan its immigration and to think of its approach in terms of the integration of newcomers (Balthazar 2009).

From early 2000 onwards, specific responsibilities tied to welcoming and integration were also officially relegated by the province to a number of urban civic organizations (Belabdi 2004; Reichhold 2011). Less centralized, public action now relied on the idea of "State partnerships." Community-based organizations have since been responsible for delivering in large part the necessary immigration-related services: reception, francization, socioeconomic insertion, etc. Municipalities now act as local administrative branches, in consultation with the MIDI, to implement its determined framework. While some municipal autonomy has recently been gained, they do not hold full responsibility for the arrival of newcomers and provincial authorities still state the principle political orientations and determine the framework in which municipalities must operate.

In relation to the integration of newcomers and the management of ethnocultural diversity, the government of Québec privileges an interculturalist approach[5]. While never formally adopted as an official policy by the provincial government, interculturalism is nevertheless generally presented and described in most official documents. Thus, the MIDI states:

> Interculturalism recognizes and promotes a plural and dynamic conception of Québécois identity, French as the common public language, respect for the rights and liberties of individuals, the fight against discrimination, an ethic of dialogue and mediation, and a conception of integration based on shared commitments and responsibilities between host society and newcomers. It recognizes the importance of intercultural exchanges and the full participation of all Québécois citizens, from all origins (MIDI 2015a:35; our translation).

The above general description offers a "formula of coexistence in a context of diversity" (Bouch-

ard 2011:397; our translation) and the general guidelines specific to the provinces preferred mode of management of diversity. It conveys a simultaneous response to both the identity-based aspirations of the French-Canadian majority and the imperatives of pluralism. Since the 1991 *Énoncé de politique en matière d'immigration et d'intégration. Au Québec pour bâtir ensemble*, interculturalism rests on the three main tenets that determine the duties and responsibilities of the host society towards newcomers, which should lead to a successful integration. Gagnon and Boucher (2016:187) identify three constitutive elements in the intercultural approach that orients the ways of conceptualizing Québécois diversity:

> 1) A society in which French is the common public language;
> 2) A democratic society, where the contribution and participation of all are favored and expected;
> 3) A pluralist society open to the multiple contributions of intercommunity exchanges within the scope of fundamental democratic values.

Interculturalism is therefore a model articulated around a conception of active political participation of all its citizens, the use of French as public language, and geared towards the edification of a dynamic Québécois society and culture, with the mutual respect of differences. While common values and the promotion of French benefit from specific laws or measures, and although political participation is a fundamental aspect of interculturalism, no public policy addresses it directly[6].

This ambitious model for the management of diversity is periodically debated in the public sphere. The persistent tension between the promotion of the cultural majority and the recognition of diversity continuously animates controversies.[7] These polemical issues highlight

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5 Please refer to the definitions in the glossary.

6 For example, the *Charte de la langue française* and the *Déclaration sur les valeurs communes de la société québécoise*.

7 For example, those relating to the *Commission de consultation sur les pratiques d'accommodement reliées aux différences culturelles* (2007), the *Charte affirmant les valeurs de laïcité et de neutralité religieuse de l'État ainsi que d'égalité entre les femmes et les hommes et encadrant les demandes d'accommodement* in 2013-2014 and, more recently, the *Consultation sur la discrimination systémique et le racisme au Québec*, and died on the Order Paper.

different models of society-building trying to grapple with both the growing plurality of the province and the multiple regional realities.

Metropolitan and rural regions offer different challenges for State-authorities with regards to the welcoming of newcomers, which sometimes gives the impression of two separated realities in need of reconciliation. The responsibilities of integrating and managing diversity in regional contexts certainly deserve its own specific attention (Fourot 2013). Yet, metropolitan and rural municipalities will both be pressured to play a more important role in fostering citizen participation in response to the dynamics of social inclusion and exclusion.

The sheer concentration and high retention of newcomers and the strong presence of racialized populations do place Montréal in a class of its own in comparison to the rest of the province. In 2011, immigrant populations added to 33.2% of the demographic composition of the island of Montréal (MIDI 2014).[8] It's capacity for welcoming newcomers explains in part the challenges faced by programs of regionalization implemented by successive provincial government since the 1980s. In terms of public services, infrastructure, associative and community-based organizations working in the name of its diversity enrich Montréal's offer and ensure that the city is a highly suitable environment for newcomers.

As we have seen, the issue of diversity goes beyond Montréal. The municipality also needs to subscribe to the overall intercultural ideal promoted by the Québécois government, while adapting it to its specific reality:

> The city of Montréal adopts the principle of interculturalism to orient its actions as a municipal administration. The diversity of Montréal's population is one of its important characteristic and constitutes an undeniable richness. In adopting the principle of interculturalism, the city hopes to facilitate exchanges and the sharing of experiences within its population built on mutual respect

and trust. It relies on the contribution and participation of all citizens to its social, cultural and economic development (Ville de Montréal 2018; our translation).

From the 1989 *Déclaration de Montréal contre la discrimination raciale* up to its 2015 *Déclaration de Montréal sur le vivre ensemble*, the city followed its own unique trajectory for promoting diversity at the symbolic level. It nevertheless does not profit from a structured framework corresponding to its aspirations that would ensure a coherent and thoughtful approach to interculturalism. This fact is attested by the absence of coordination between administrative services,[9] their scattered initiatives, and those of community-based organizations which are not always on the same page as those of the administration. Yet, Montréal's growing responsibilities and resources[10] should challenge it to revise its way of intervening and managing in favor of its diversity.

Modalities of Participation

The general frame of reference that delineates the political and administrative orientations in terms of managing diversity also tend to circumscribe spaces and modalities of participation that go beyond it. Those modalities also deserve a closer look. They highlight specific and subtle ways of doing, which can sometimes escape a stricter institutionalized outlook on citizen participation.

Modes of citizen participation can move beyond institutionalized practices. As such, they require a concerted awareness by city authorities and the adoption of a larger definition of participation. Whereas formal politics are characterized by individualized and more formally engaged participation, the investment of non-institutional spaces are largely ignored. Yet these forms of engagement are an important facet of urban activities for people of diverse ethnocultural backgrounds, racialized populations and immi-

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8   Furthermore: "among the admitted immigrants between 2006 and 2015 that were present in Quebec in January 2017, 73,9 resided in Montréal's metropolitan region (MMR)" (MIDI 2017:18; our translation).

9   On this point, the reader should refer to the section on highlights, more specifically, the segment with regards to the institutionalization of issues related to diversity.

10   Especially since the adoption by the government of Québec, of Bill n.121 in September 2017: *An Act to increase the autonomy and powers of Ville de Montréal, the metropolis of Québec.*

grants. Numerous researches have attended to such processes to highlight and describe their existence (Simard 2004). In her study dedicated to Latin-American migrants in Toronto, Luisa Veronis (2010:174) underlines that certain collective entities and groups can sometimes take more time in actively participating in formal political processes of decision-making. Nevertheless, the same populations can be quite active locally in community efforts and diverse networks that allow to answer their needs and represent their interests. As Veronis (2010:174) argues, the modes of participation and community-construction in host societies rely on the collective organization of immigrants around common issues that they face: among those, the participation to the affairs of the host society. This suggests that efforts by civil society, like those of community-based organizations, play an important role in facilitating immigrant participation (Germain and Sweeney 2002; Veronis 2014).

The collective dimension of participation within minorities in Montréal can also be observed through the importance of proximity engagements, school boards for example, and even diaspora-based organizations. With regards to the structuration of this collective action, Annick Germain and Mary Sweeney suggest:

> "many researchers think that the rallying point of community-based institutions finds its rationale in the diagnostic that immigrants make towards the host society, and more precisely, the place allocated to them within it. The existence of discrimination, the feeling of being excluded, of not being considered by public services, incites certain ethnocultural groups to take matters into their own hands." (2002:17; our translation)

The goal here is not to establish a clear distinction between individual participation articulated around institutions and formal powers, and a more collective, less formal grassroots participation. But for many, community-based participation presents itself as an alternative to democracy as it exists through national or local institutions. In "Deep Democracy," Arjun Appadurai (2001) suggested that since WWII, the modalities of governance were largely transformed, allowing the emergence and development of non-State actors (community and non-governmental organizations, civic movements, etc.). These, he argues, play a growing role in shaping societies. More specifically, these organizations and groups tend to offer new forms of citizenship within cities, which Apparadurai qualifies as *deep democracy* (2001:25), a form of governance which finds its roots in localized and contextualized efforts. These forms of collective participation can be equally important as those more concerned with mobilizing individual participation and are also more likely to

touch directly upon the issues of marginalized and less represented groups. Favoring a passage from collective participation to more individualized forms, which is so central to the functioning of our contemporary societies, is therefore a fundamental issue to address.

In sum, general and specific perspectives can shed light on the underlining issues of and obstacles to political and community-based participation in municipal life for Montréal's diversity. The social heterogeneity and multiplicity of belongings pose new challenges to public authorities in charge of regulating the shared city landscape. Some may develop the interrelation between the full exercise of citizenship and the active participation of marginalized groups, which are attested by the Québécois case and the reality of the city of Montréal with political and community-based participation as generative of integration, of social cohesion and of an emerging urban citizenship. Yet, other efforts should be made to ensure the full participation of all.

Approach

Framing and Circumscribing Participation

Prior to the presentation of the methodology, the motivations behind the choice of the framework and terminology used in the present statement will be addressed. Participation as a public issue is characterized by its polysemic and multidimensional nature. While many types of participation can be appreciated and measured, such as economic, cultural, linguistic participation, the CIM wishes to focus this statement specifically on citizen participation. The latter occupies a strategic position in municipal life and comprises of two main components: political and community-based participation. These dimensions largely overlap and are mostly inseparable. Nevertheless, defining these two terms allows for a better understanding of what distinguishes one from the other and the sustained relation that binds them.

Figure 1 – Graphic Presentation of the Two Components of Citizen Participation

Citizen participation can be described as:

> A process of mandatory or voluntary engagement by ordinary people, acting alone or within an organization to influence decisions directed towards significant choices affecting their community. Whether it takes place or not in an institutionalized setting, this participation can be organized through civil society initiatives (collective redress, protest, citizen committee) or by decision-makers (referendum, parliamentary commission, mediation). (André 2012:1 in MIDI 2016:67; our translation)

Presented as such, citizen participation encompasses both political and community-based participation. Philippe Braud broadly defines political participation as the "whole range of activities, individual or collective, which potentially gives the governed the power to influence the functioning of the political system" (2006:279; our translation). Citizen participation thus mainly relates to the engagement of citizens with formal institutions and to issues of representation within public services and elected officials. The CIM deems this type of participation and its definition to be relevant to the present statement, since they allow to underline the investment of people from diverse ethnocultural backgrounds in the formal spaces of decision-making.

Table 1 – Political Dimension: Components and Elements

1st Component	Political Citizenship
1st Element	Political Representation (candidacy and election)
2nd Element	Political Actions *Example: Petition Signature and Participation in Demonstrations
3rd Element	Political Party Membership
4th Element	Electoral Participation
5th Element	Participation within Democratic Institutions *Example : Participation and Voicing Points of View within Municipal Coucnil and Public Consultation
2nd Component	Social Citizenship
1st Element	Union Membership
2nd Element	Participating in Union Activities
3rd Element	Joining a Local Provincial, National or International Non-governmental Organization
3rd Component	Civic Citizenship
1st Element	Naturalization
2nd Element	Presence within the Administration *Example : Proportion of People from Diverse Ethnocultural Backgrounds within the Municipal Public Administration and the Appreciation of their Work

Source : MIDI 2015:40-41; * our additions and translation

Community-based participation comprises of people's investment and voluntary work within local associations. This type of participation is essential to the development of strong local communities and, more broadly, is central to favoring socioeconomic integration[11] and the development of stronger social ties.[12] While a theoretical distinction can be made between political and community-based participation, the CIM considers that the latter is intimately tied to political participation, but also crucial to its occurrence, especially when it comes to newcomers and immigrant populations. From this angle, the observer can be more attuned to the obstacles to participation that people of diverse ethnocultural background face, such as those stressed by Jean-Pierre Colin and Laurence Bherer (2008).[13]

Table 2 – Community Dimension: Components and Elements

1st Component	Community Engagement
1st Element	Local Forms of Participation
2nd Element	Affective Social Capital
3rd Element	Relational Social Capital
4th Element	Voluntary Work
	*Example: Proportion of People who have Done Voluntary Work and the Amount of Time they have

Source : MIDI 2015:40-41; * our additions and translation

These components of citizen participation are therefore interrelated and mutually complete each other, although the distinction does help both the identification of different modalities of participation and the disentanglement of certain specificities.

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11 Citizen participation as a central condition for the successful integration is an argument developed by the Institut du Nouveau Monde (INM), in a memoir submitted in 2007 for the *Commission de consultation sur les pratiques d'accommodement reliées aux différences culturelles*. It argues that full participation to democratic should not rely only on national institutions, but also on local organizations, groups and civil society.

12 The work of Jolana Jarotkova (2017) on the social participation of immigrants originally from the Democratic Republic of Congo in the Brussels-Capital and Ottawa-Gatineau regions is a salient example of community-based participation.

13 The authors present the historical, cultural obstacles highlighted by the late *Conseil des relations interculturelles*, whether they stem from the socioeconomic status, ethno-cultural minorities themselves, political parties or the absence of minorities within public institutions.

The privileged approach therefore articulates citizen participation of Montréal's diversity to these two dimensions, since they complete each other and converge with the municipal fields of intervention. Research shows that "the participation of local communities would also re-enforce civic engagement and local electoral participation" (Milner 2004 in MIDI 2016:33; our translation). The work of Carolle Simard and Michel Pagé (2009) on the militant history of Montréal's elected officials confirms the positive correlation between both types of participation. Also, in virtue of its regulatory power and its area of expertise, the Montréal administration can more easily intervene on these issues. Furthermore, as will be shown in the next section of this statement, preoccupations surrounding the municipal democratic gap should also be considered when thinking of the circumscription of participation.

Documentary Research: Limits and Responses

This statement rests on a brief review of the scientific and gray literature[14] on the topic, which also encompasses the concepts defined in the glossary: participation, urban citizenship, rights to the city, representation, social cohesion, etc.

A critical take on this corpus, specifically in relation to citizen participation of Montréal's diversity, demonstrates that there are significative limits and shortages on the topic. The literature and statistical data remain tenuous and not always framed in an operational manner. For example, the state of First Nations people in an urban context and the unrecognized role of non-institutionalized modes of participation are rarely addressed by both academic and gray literature.

Furthermore, the imprecise nature of the concept of diversity as a conceptual tool does not allow for a fine-tuned apprehension of the issues, and it especially does not allow an intersectional reading, which this statement wished to put forth. The concept of diversity reaffirms the majority-minority dialectic whereas "diver-

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14 Gray literature refers to governmental reports, whether provincial or municipal.

sity" simply represents everyone not belonging to the majority. The concept is unable to consider the complex individual trajectories, singular socio-historical context and the different modalities of participation. Despite its conceptual, methodological and empirical shortcomings, this statement reluctantly uses the concept of "diversity"[15] to refer to people of diverse ethnocultural background, because of its strong operational and referential presence, whether in Montréal or in the general discourses of the Province of Québec.

To respond to the difficult access to data and the analytical limits of the general research, this statement benefitted from academic and community expertise, which were consulted throughout the research process. A two-day consultation took place with strategic actors related to these areas of interest and dedicated to the preliminary presentation of this statement.

Thus, while this statement is unable to establish an exhaustive portrait of citizen participation as it relates to Montréal's diversity, the reflection that results from data analysis, nevertheless underlines important findings. These will be followed up by the CIM's recommendations to foster the citizen participation of Montréal's diversity.

Photo credit: Manoucheka Lorgis

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15   For the definition of "diversity" and how it is used in the present statement, see the glossary at the end of it.

STATUS OF THE SITUATION AND HIGHLIGHTS

Status of the Situation and Highlights

The formulated recommendations offered by the CIM to the elected officials of the Ville de Montréal are based on three main decisive highlights with regards to the political and community-based participation of Montréal's diversity: 1) training of citizens towards municipal civic life; 2) representation of people of Montréal's diversity within public institutions; 3) institutionalization of the issues of diversity and the approach of the Ville de Montréal in these matters.

As such, this status report concerning the undertaken initiatives in line with the issues surrounding the urban participation of Montréal's diversity identifies ways of strengthening the management of an inclusive diversity and specific implementations to answer the challenge of heightened its participation.

Training for Municipal Civic Life

The fact that no formal training to municipal civic life exists in the school curriculum of young Québécois students urges us to reflect on original ways in which an urban citizenship training could be implemented. Moments and spaces where we indirectly acquire what Julien Talpin (2008) calls civic competences: practical "know-how," technical capacities and political capabilities[16] are crucial here. These capacities are put to good use in formal and traditional settings, but also in non-institutionalized spaces which partake in the politicization of citizens.

These experiences forge the apprehension and modes of engagement of individuals in relation to local politics. The City has put forth many structuring and original initiatives in the direction of fostering the civic capabilities of its citizens.[17] In accordance with Julien Talpin's study (2008) on the effects of participatory budgets[18] at the municipal level in Europe, a few boroughs experimented with such solutions, like the Plateau-Mont-Royal between 2006 and 2009.

Beyond the perception of administrative complexity, these experiments did encourage the consultation and deliberation of citizens. As Diane Lamoureux suggests:

> The interest of this limited experience is precisely the gradual transition from consultation to deliberation. For elected officials, the goal of such budgets was first to consult the population, asking them to define their projects, and then, make its decision. Following a confrontation, they then had the good sense of gradually opening a public deliberation, asking citizens to evaluate the relevance of the different projects. (2008: 127; our translation)

This shared invitation to define initiatives and projects that make day-to-day sense for citizens favor effective participation in local social affairs. Implementing these types of initiatives in multi-ethnic boroughs allows Montrealers from diverse ethnocultural backgrounds to appropriate political, social and economic levers in a context of under-representation in key positions. While participatory budgets are not a cure-all solution, it is a promising avenue for the diversification of public spaces and reinforces an existing dynamism found in the history of Montréal's diversity community-based action in Québec and Montréal (Hamel and Jouve 2006).

Inseparable from the acquisition of civic competences, deliberation and learning through experience occupy decisive functions in the *Jeune Conseil de Montréal* (JCM). The latter is a perfect example of training for municipal civic life. Since 1987, the annual simulation gathers around 70 and 100 young adults – between the ages of 18 and 30 and from everywhere in Québec –, who wish to be initiated to the political institutions of Montréal (CJM 2013:13). This type of initiative can also be found in other boroughs. The *Maire ou Mairesse d'un jour* program, implemented in Montréal-Nord informs elementary school students about the mayoral role and functions. It is another good example of an activity focused on acquiring a better understanding of municipal life.

Beyond pedagogical initiations to local municipal politics, other measures specifically encourage the autonomy of Montréal's diversi-

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16   For example, publicly expressing oneself in a municipal council session.

17   The "Citoyen de ma ville" initiative is a good example. It initiates students to their future role as citizens through two workshops and three visits to City Hall.

18   Yves Sintomer, Anja Röcke and Julien Talpin argue that "this procedure consists in associating non-elected citizens to the definition and allocation of public finances" (2009:303; our translation).

ty and its corollary: active urban citizenship. First, the *Groupe des Trente* from *Concertation Montréal* unites, for a full year, thirty ambassadors to share their own experiences within executive boards.

Second, many intercultural pairing programs supported by community-based organizations[19] invest the social, linguistic, cultural and intercultural aspects to equip newcomers and facilitate their inclusion in Québécois society and at the local level. From a general perspective, and because of its reciprocal positive impact on both individual trajectories, intercultural matching allows for a mutual familiarization of the other's reality. As such, intercultural pairing based on participation encourages a sense of belonging within the local community.

While measures relating to municipal civic training go well beyond the few examples given here, certain reservations need to be addressed. If there exists a good number of initiatives, too few directly address Montréal's diversity. Therefore, there is a need to deepen our understanding of how to optimize community and citizen participation. We need a sensible approach capable of documenting the practices that already exist and their repercussions, and which considers the different individual trajectories and different modalities of participation.

Representation within the City's Political Body, Departments and Services

A Press release issued by *Élection Montréal* (2017b) on the day following the last elections stated that, on a self-declared basis, the newly representative body would be constituted of 23% of people from diverse ethnocultural backgrounds (respectively, 6 elected officials from visible minorities and 14 from ethnocultural minorities). Yet, of the total 298 candidacies, 86 Montrealers from these groups campaigned. This under-representation is consistent with the results from the 2013 elections. Of the 485 candidacies, only 16 candidates from diverse

ethnocultural backgrounds acceded to public office (representing 15.53% of elected officials). In relation to the socio-demographic structure of the city of Montréal – of which, more than 31% of residents belong to immigrant populations (Rocher 2017) –, there is a clear deficit of representation within the governing institutions of the city.

The extent of this issue can also be emphasized by looking at the kinds of functions minorities tend to occupy. Without ranking the importance of city mandates, certain strategic positions do allow for a greater influence on local affairs. For example, Members of the Executive Committee explicitly possess far greater decision-making power than borough councillors who are part of the opposition party.

Without being the central topic of the present statement, the issue of representation is nevertheless pressing in municipal public service. Whether it be on the political or administrative level, the presence and participation of Montréal's diversity mirror the degree of inclusion in the city of Montréal's public institutions. The *Plan d'action pour la diversité en emploi 2016-2019* (2016b), written by the city's administration, outlines the initiatives and results in relation to the employment of the five targeted groups by the *Loi sur l'accès à l'égalité en emploi dans des organismes publics* — women, First Nations, persons with disabilities and members of ethnocultural and visible minorities. Despite the efforts made in the last few years, only 17% of municipal human resources in 2015 identify as belonging to ethnocultural or visible minorities. A disquieting fact is that these groups only occupy 6% of senior or executive positions. While this represents 0.2% progression, it amounts to the addition of a single human being. A similar observation can be made with regards to senior administrative positions: only 9.4% of staffing are representative of the targeted groups, an increase of 1.5% from 2012. In sum, Montréal's diversity is simply not well represented in most strategic positions within the municipal bodies.

The representation deficit within decision-making spheres should be analyzed in tandem with

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19   The *Réseau de Jumelage interculturel du Québec*, coordonated by the *Table de concertation des organismes au service des personnes réfugiées et immigrantes* (TCRI) or the *Programme de jumelage interculturel of the Carrefour de ressources en interculturel* (CRIC) are also good examples.

the growing awareness and defense of fair representation of the multiple components of Québécois society and demands for recognition from marginalized groups. In affirming the requirement of presence within deliberative and decision-making spaces, Dominique Leydet argues that: "the justification of auto-representation of marginalized groups is always first founded on the recognition of a situation of injustice, which illustrates the lure of the formal equality of citizens, mostly celebrated as the abstract universalism of a certain model of citizenship" (2002:79; our translation).

Faced with growing frustration and cynicism towards politics and its institutions,[20] public authorities have a great responsibility towards the rehabilitation of trust and confidence. They also have the necessary tools in hand to support an urban sense of belonging for citizens of all stripes. The legal framework adopted by the government of Québec gives municipal political parties sufficient leeway in the selection of electoral candidates. This discretionary power is usually reliant on the internal functioning and rules given to these parties by its members. It raises the question of the effectiveness of possible quantitative objectives and quotas. While these issues are currently debated, other initiatives can be taken upstream to encourage people from diverse ethnocultural back-

grounds to engage in municipal politics. On an individual base for example, elected officials could leverage their political savvy and their networks and become mentors for people from underrepresented groups. The requirement of presence is a work in progress that should be done at all levels.

Since the start of the 21st century, there has been growing discussions on the issue of rights to the city, shared by both community-based actors and new social movements in Montréal,[21] to revitalize local democracy and stimulate citizen participation. First developed by Henri Lefebvre (1968) at the end of the 1960s and more recently defined as the "right of citizens to define the city, whatever their status may be" (2008:104; our translation), this concept echoes the imperative of a fair representation. By accentuating inclusion and the elimination of discriminatory criteria preventing the appropriation of the city by its residents, it invites us to rethink and redefine urban citizenship with urban space design.

This citizenship of residence (Oriol 2007) defies rigid and ill-adapted legal approaches to a context of intensified migratory flows, whereas urban centers welcome a growing number of newcomers deprived of their political and social rights for long periods of time before their naturalization. If it even comes to that. Many experts, like Paul Oriol, state and observe that "more and more, residency is a criterion for the attribution of rights" (2007:97; our translation), especially political and democratic rights, which call for a more inclusive approach with regards to the right to vote.

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20 What many authors would qualify as the crisis of democracy (Boisvert 2016; Rosanvallon 2006).

21 Please refer to the glossary at the end of the present statement.

In the wake of the *Convention on the Participation of Foreigners in Public Life at Local Level* of the European Council, State Parties have committed to: "to encourage and facilitate the establishment of such consultative bodies or the making of other appropriate institutional arrangements for the representation of foreign residents by local authorities in whose area there is a significant number of foreign residents" (article 5b). These States therefore adhere to multiple arrangements to authorize and facilitate, in urban spaces and under specific conditions, the right to vote of foreign residents.

As previously mentioned, the right to the city is not new in Montréal. As Anne Latendresse stated, the fourth Montréal Citizen Summit (2007) was precisely dedicated to this issue and those "tied to the exclusion of minoritized groups" (2008:108; our translation). This, in other words, completes the reflection put forth in 2002 at the time of the second Citizen Summit on sustainable development and participative democracy, which ultimately led to the proposition of a *Charter of Montréal on Rights and Responsibilities*. The latter was finally adopted in 2006 by the municipal council and seeks the development of a proper Montréal-centric urban citizenship. Lucie Lamarche suggests that the document goes well beyond its symbolic dimension, since it:

> operationally accomplishes certain conditions of governability specific to the city: relation to urban spaces, subsidiarity, displacement of normative control with regards to urban-dweller human rights, and the participation and democratization of processes leading to the elaboration of public policy." (2008:1; our translation)

Jean-Pierre Colin and Laurence Bherer also share their interest for the *Charter* and the conception of citizenship it underscores. They highlight the importance of article 30 for the rights to the city establishing that: "in the present Charter, we hear by 'citizens,' a physical person living on the territory of the city of Montréal" (2008:13; our translation). This reading corresponds to the definition of urban citizenship on a territorial basis and lays out the terms of a necessary reflection on the deepening of democratic and political rights for Montréal residents, whatever their status. Considering the growing ratio of permanent and temporary residents since the turn of the millennium (DeVortez 2008; Haince 2014; Reed 2008), and their essential cultural, social and economic contributions to municipal life, it is important to emphasize the factors that determine their belonging to the city. The modalities of their engagement should also not be forgotten, if we are to understand the concrete and actual ways in which to foster that participation even more.

Institutionalizing the Issues of Diversity

Like interculturalism, which has never been formally adopted as policy by the government of Québec at the provincial level (Gagnon and Boucher 2016), the management of diversity does not benefit from a coherent, institutionalize and cross-sectional public approach within the administration.[22] Today, the issue of diversity is simply cast as a secondary priority within the metropolitan public services, which is highlighted by the little attention it gets from governing bodies and the rank it occupies in the municipal organization (see ANNEX 1).

While the Conseil interculturel de Montréal acts as an independent consultative branch, the questions related to diversity are treated, at the political level, by the *Commission sur le développement social et la diversité montréalaise* (CDSDM), at the administrative level by the *Service de la diversité sociale et des sports* (SDSS) and the *Bureau d'intégration des nouveaux arrivants* (BINAM). Concerning the CDSDM, the issue of diversity not only occupies the second position in the agenda, behind social development, but the extent of its definition is highly ambitious for a commission with a double mandate.[23] Annick Germain related similar observa-

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22   Following Max Weber (1922) we could say that institutionalization is a process that allows the anchoring of a social reality (i.e. diversity) in a formal context, giving way to practices, procedures and instituted discourses.

23   As suggested by the consultation report Vers une Politique de développement social (2017), Montréal's diversity represents many groups: "First Nations [...]; women [...]; youth under 35 [...]; people with physical or mental disabilities [...]; seniors [...]; the many faces of homelessness [...]; people who feel racialized, profiled or discriminated [...]; the LGBTQ+ community [...]" (3).

tions about the administrative services offered by the city, the SDSS, concluding: "intercultural affairs represent only a small section within the Direction de la diversité sociale" (2013:31; our translation). Again, what is at stake here is the broad field of diversity and the double mission of the service. As its responsibilities grow under Montréal's new status of Metropolis, which comes with the need for renewed authority relevant to the integration of newcomers, the nature of the BINAM mandate only partially participates to the development of an ambitious vision of an inclusive city. By limiting its scope to recent immigration in Montréal, the field of action of the BINAM is ill-equipped to accommodate itself to the more complex reality of the processes of inclusion which spread over much more time and encompasses more than economical aspects.

Such a critique does not target the accomplishments and actions of these administrative bodies but sheds light on the difficulty of the institutional structure within which they operate to consider diversity in a more operational and cross-sectional way. The fact that the SDSS and the BINAM are both institutionally linked to *Direction générale adjointe à la qualité de vie* indicates that no superior authority is entitled or mandated to promote and sensitize other administrative sectors to the importance of acting and considering diversity. This issue is decisive since a correlation exists between the importance accorded to the issue of diversity within the administration and the hierarchical position of the service responsible for it. Strategically positioned, this service can more easily coordinate the municipal action and implement a coherent strategy, having more legitimacy to do so. Nevertheless, without having to proceed to a drastic overhaul of the municipal organization, the creation of a *Direction générale adjointe à la diversité montréalaise* would allow the Ville de Montréal to better outline and improve the quality of its interventions on the issue. Specific and general initiatives can be implemented by public authorities to ensure that diversity is an authentic priority, adequately treated with regards to

its growing importance in urban spaces.

For example, as targeted measures, the integration of a mechanism in the decision-making process would raise awareness towards underrepresented groups, such as ethicized or racialized minorities, who lack a strong voice in public spaces. The case of youth impact clauses is an evocative example: advocated on the political scene by many civil society organizations, such as Force jeunesse, it justified the principle of intergenerational equity.

Most actions undertaken by public authorities tend to have indirect effects on youth. As such, it is important to consider their externalities. It would thus be appropriate to join a short statement on each project attesting a prior reflection on the subject. A clause concerning underrepresented groups also finds echo in Kristen Intemann's (2009) work, which explains the relevance of such a practice through the principle of social justice. The suggestion that an issue be prioritized by the Ville de Montréal through its formal institutionalization in the decision-making process is not new in Montréal. For example, all decision-making summaries[24] it produces include an administrative clause for sustainable development, so that all environmental effects are evaluated beforehand. As with structuring initiatives, many municipal public institutions have chosen to elaborate specific public policies while formalizing their approach to managing diversity and responding to its main issues. Beyond the cross-sectional domains relative to diversity, Annick Germain outlines three municipal fields of action where local authorities can dispense exclusive initiatives: "in the field of urban planning for places of worship, in the field of cultural minorities' heritage and urban planning of public" spaces (2013:38; our translation). Gatineau's policy with regards to cultural diversity adopted in 2003 constitutes an inspiring example of a Québécois municipality animated by a will to improve their apprehension of diversity and better coordinate their actions through a single administrative frame.

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24   A decision-making summary refers to an administrative document that confirms a public action or decision.

More than just the establishment of signposts, as the Federal Public Service of Belgium states: "a politics of diversity targets changes in the processes and mentalities within organization" (2010:10; our translation). In short, it makes for a more inclusive city. Public services and institutions better adapted and with greater awareness favor their appropriation by people of diverse ethnocultural backgrounds. Within such a frame, they are more inclined to develop a better sense of belonging with regards to the city and to participate in municipal social affairs. Until now, the Ville de Montréal has shun the possibility of a formal intercultural policy or even the elaboration of a coherent diversity management framework. Despite the city's political and administrative framework with regards to inclusion and equity (Ville de Montréal 2016a),[25] it does not have a formal text that could serve as a reference point, allowing to gather its overall objectives and the logic of its actions. In this context, many actors, the Conseil interculturel de Montréal included, have asked the city and campaigned in favor of the elaboration of an intercultural policy that would institutionalize its conception of diversity and establish the rules of the game to ensure the establishment of a truly inclusive city.[26]

These three features relative to citizen participation, and more specifically, the participation of people from diverse ethnocultural backgrounds, invites Montréal's elected officials to act. First, the lack of knowledge of the population with regards to the functioning of the administration and of municipal politics requires that we think of ways to offer an innovative training to municipal civic life. Second, the democratic and legitimacy deficit that public institutions are now subjected to, prompts the improvement of representation of people from diverse ethnocultural backgrounds within them. Third, the ways in which the issue of diversity is now treated at the institutional level in Montréal prevents a commensurate consideration relative to its importance and calls for the need to institutionalize a thorough and structured approach to managing diversity within its administration.

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25   This framework is built, among other things, through *Montréal Charter of Rights and Responsibilities*, the *Montréal Declaration Against Racial Discrimination and Montréal Declaration for Diversity and Inclusion*, etc.

26   In its statement on the development plan of Montréal and intercultural relations *Pour une gestion de la diversité ethnoculturelle et religieuse* (2014), the CIM released the following recommendation: "That the city provide itself an intercultural policy integrating a reference and management framework paired with an action plan with guidelines based, among other things, on the recognition of interculturalism's principles, the pluralism of its interventions, public secularism for its institutions and intercultural training and expertise" (2014:39; our translation).

Recommendations

The following recommendations are proposed for the Conseil municipal de Montréal and, consequently, the borough councils, with respect for their prerogatives and responsibilities. They coincide with the three types of municipal policies developed by Annick Germain: "policies for immigration and the establishment of newcomers; policies of diversity management (frequently qualified as intercultural policy in Québec); more general urban policies, eventually specifically dedicated to ethnocultural minorities" (2013:3; our translation).

Recommendation 1: Introducing Participatory Mechanisms

Considering that Montréal's diversity can more effectively appropriate locally implemented mechanisms of representative democracy;

The Conseil interculturel de Montréal recommends that the City introduce the practice of participatory budgets, most notably at the borough level, to favor the participation of Montréal's diversity.

Recommendation 2: Supporting Mentoring, Intercultural Pairing and Structuring Projects

Considering that the programs already in effect in the city do not allow organizations to obtain substantial and recurrent financing for initiatives destined to Montréal's diversity and that these programs do not seriously consider the issue of citizen participation;

The Conseil interculturel de Montréal recommends that the City financially support the promising initiatives and structuring projects that would contribute to the participation of Montréal's diversity, of which intercultural pairing is a good example.

Recommendation 3: Supporting the Organizations Working towards Training in Municipal Life

Considering the importance of education and training in the development of abilities that foster active participation in civic and political life in Montréal, on one hand, and, on the other, the multiple modalities of participation of Montréal's diversity;

The Conseil interculturel de Montréal recommends that the City implement an initiative for the training of citizens to municipal politics, its issues and the modalities of participation, akin to Cité Elles MTL.

Recommendation 4: Favoring the Representation of Montreal's Diversity within the Political Institutions of the City

Considering that elected officials have a deep knowledge of municipal politics and that they possess strong network leverage that could favor the representation of Montréal's diversity;

The Conseil interculturel de Montréal recommends that the City implement a mentoring program like the ongoing professional sponsorship, between elected officials and people of diverse ethnocultural backgrounds to favor, in the long term, their representation at both the elected and administrative levels.

Recommendation 5: Giving Residents the Right to Vote at Municipal Elections

Considering the article 30 of the Montréal Charter of Rights and Responsibilities, the recently acquired status of Metropolis, and the fact that the rights to the city are central to the development of a sense of belonging on which is based an active citizen participation;

The Conseil interculturel de Montréal recommends that the City organize a public consultation on the citizen's right to vote, whatever their status may be, to propose an amendment to that Law on Election and Referendums in municipalities.

Recommendation 6: Presenting an Effective Awareness Campaign

Considering that the city committed itself, by signing the Déclaration de Montréal sur le vivre ensemble, to promote diversity and implement good practices in this area;

The Conseil interculturel de Montréal recommends that the City organize and present an efficient awareness campaign for the public on the valorization of diversity in all its expressions, its contribution to city life and the fight against discrimination.

Recommendation 7: Ensuring the Issues of Diversity Be Prioritized within the Institutions of the Ville de Montréal

Considering that the socioeconomic insertion of newcomers, of immigrants and racialized citizens is an essential condition for their civic and political participation;

The Conseil interculturel de Montréal recommends that the City redefine the BINAM's mandate so that it can respond more effectively and in an extensive manner to the needs of Montreal's diversity.

Recommendation 8: Considering the Issues Specific to Montréal's Diversity within its Public Consultation Mechanism

Considering that the issues pertaining to Montréal's diversity are treated in a secondary manner within the work of permanent commissions;

The Conseil interculturel de Montréal recommends that the City consult the CIM to give the Commission sur le développement social et la diversité tree mandates per year specifically dedicated to issues pertaining to Montréal's diversity.

Recommendation 9: Establishing a Diversity Impact Clause

Considering that the city, throughout all its regulations and administrative initiatives, should anticipate the potential impacts on Montreal's diversity;

The Conseil interculturel de Montréal recommends that the City, throughout all its regulations and administrative initiatives, anticipate the potential effects on Montréal's diversity and that it therefore includes a diversity impact clause in its decision-making summaries.

Acknowledgements

REFERENCES, GLOSSARY, LIST OF TABLES AND FIGURES AND ANNEX

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Glossary

Citizen Participation

Citizen participation can be defined as: "A process of mandatory or voluntary engagement of ordinary people, acting alone or within an organization to influence a decision directed towards significant choices affecting their community. Whether it takes place or not in an institutionalized setting, this participation can be organized through civil society initiatives (collective redress, protest, citizen committee) or by decision-makers (referendum, parliamentary commission, mediation)." (André 2012:1 in MIDI 2016:67; our translation)

Diversity

Within this statement, the concept of diversity refers to visible and ethnic minorities.

Intercultural

The definition of "intercultural" is taken from Bob White, Lomomba Emongo and Gaby Hsab's introduction in a recent issue of *Anthropologie et sociétés* (2017) dedicated to it. The authors suggest that: "In Québec, the intercultural – used more and more as a substantive – alludes to at least three phenomena. First, it references the dynamics of interaction between people or groups of different origins, whether ethnic, religious, linguistic or other. This 'interculturality,' which emphasizes daily observable interactions, is a state of fact that exists independently of normative positions on diversity (White et al. 2014:14; our translation). Second, the concept of interculturalism refers to a politics of managing diversity, that would be specific to Quebec, and which is often opposed to Canadian multiculturalism. Yet, interculturalism has never been framed legally as official policy, and contrary to what is suggested in certain analyses (Bouchard 2012), is far from reaching consensus in Québec: neither at the political (Rocher and White 2014), nor the intellectual levels (see Emongo and White 2014). Third, the term intercultural refers to a school of thought or a philosophy, which manifests itself in different ways (a methodology, an analytical framework or a moral philosophy) and a throughout a great number of disciplines (anthropology, education, philosophy, communications, psychology, social work, healthcare, nursing sciences, etc.). The latter usage of the term is probably its most difficult to grasp. It stems from a long history, notably in the Québécois context, which is often considered a productive hotbed for intercultural thought and action" (Agbobli and Hsab 2011; Emongo and White 2014).

Interculturalism

The MIDI's definition is selected here since it summarizes the provincial government's management of diversity policy. The MIDI states that: "interculturalism recognizes and values a plural and dynamic conception of Québécois identity, a common public language, the respect of rights and freedoms of individuals and the fight against discrimination, an ethic of dialogue and mediation and a conception of integration based on shared commitments between host society and immigrants. It also recognizes the importance of intercultural contacts and the full participation of all Québécois, whatever their origins" (MIDI 2015a:35; our translation).

In its glossary of the *Politique québécoise en matière d'immigration, de participation et d'inclusion*, the MIDI defines interculturalism has the: "Québécois approach of living together in the context of ethno-cultural diversity which commands the continuity and vitality of the distinct and francophone character of Quebec and the recognition and valorization of ethno-cultural diversity. It aims at favoring the establishment of harmonious intercultural relations and to consolidate a shared sense of belonging for all Québécois, whatever their origins, by emphasizing the active participation to society and intercultural contacts and exchanges. Interculturalism promotes a plural and dynamic conception of Québécois identity, French as the common public

language, respect for the rights and liberties of individuals, the fight against discrimination, an ethic of dialogue and mediation, and a conception of integration based on shared commitments and responsibilities between host society and newcomers. It recognizes the importance of inter-cultural exchanges and the full participation of all Québécois citizens, from all origins" (MIDI 2015b:7; our translation).

Living Together

Like a good number of concepts that recently emerged to give full account of the many relations in contemporary societies, the notion of "living together" lacks consensus. In general, we could re-trace its emergence in the 90s, most notably its institutionalization within UNESCO which focuses on two main foundational characteristics: social cohesion and national identity (Lavallée 2014:8). For some, the notion of living together mobilizes two central elements: "the production of greater social diversity and the more methodic organization of moments of sharing values" (Donzelot 2015:12; our translation). If the manifestations of its expression are multiple, four dimensions can be highlighted: sharing common values, pluralism, openness to the world and egalitarian social relations (Lavallée 2014:11). It should therefore be distinguished from the notion of social cohesion has inclusion is an essential component. Living together refers not only to sustaining a certain social order, but to assert inclusion of all to maintain a harmonious social climate.

Participation

In line with the privileged methodological choices in the present statement, we use the definition elaborated by the MIDI in its *Stratégie de mesure de la participation* (2015c): "Etymologically, the concept of participation comes from the latin *participation*, producing the verb *participare*, which signifies both "to take part in" and "have part of".' It is in this sense that participation is conceived as being both a right and a responsibility where 'no difference marker should be an obstacle to participation and to the necessary solidarity of life in society characterized by interdependence" (MIDI 2014:33 dans MIDI 2015c:11; our translation). As such, participation is simply considered the action of participating, to take part of, to engage, associate and contribute to society in general or in one of its subgroups.

Rights to the City

The concept of rights to the city refers to the appropriation of the city's spaces and installations by all residents (especially marginalized populations), and their rights of association within it (Giband and Siino 2013:647). Henri Lefebvre (1968) insisted that, at the heart of the principle of the rights to the city, always lay the possibility of appropriation, whether of the city itself, its space or even its politics. The city is a space of meetings and exchanges that are experimented with daily, for all those dwelling in it and should be in the image of its citizens. The right to the city, Lefebvre argued, is there-fore the right to have a city that citizens can appropriate, which ensures that it will be accessible to all and offer a good quality of life.

The principle of rights to the city was recently defined by the United Nations in its New Urban Agen-da, adopted at the Habitat III conference: "We share a vision of cities for all, referring to the equal use and enjoyment of cities and human settlements, seeking to promote inclusivity and ensure that all inhabitants, of present and future generations, without discrimination of any kind, are able to inhabit and produce just, safe, healthy, accessible, affordable, resilient and sustainable cities and human settlements to foster prosperity and quality of life for all. We note the efforts of some national and local governments to enshrine this vision, referred to as "right to the city," in their legislation, political declarations and charters" (UN 2017:5).

Urban Citizenship

The idea of an urban citizenship[1] came to prominence towards the turn to the 21st century. The political category was developed to consider citizenship beyond the Nation-State frame through its focus on specific urban practices and the recognition of rights in an urban context. Intimately tied to the issue of rights to the city and civic participation, the notion of urban citizenship necessarily implies contextualization and an empirically, field-focused, bottom-up approach. "Urban" here refers to the socio-political and institutional context that allows the actualization of universal rights and not a geographical space. The notion is therefore apprehended with reference to its multiple scales (Blokland et al. 2015) and its articulation to the political (Hamel 2005).

The concept was first conceived as an "identity-minority-pluralist counter-project" (Gauchet 1998; our translation) to highlight forms of appropriation of urban spaces by those initially excluded from it (Giband and Siino 2013:645). Urban citizenship should be more largely understood as a form of engagement and belonging stemming from whole set of actions, claims and autonomous struggles of different groups (Siemiatycki and Isin 1997). Beyond urban fragmentation and divisions (Germain 2005), it relates to the mobilization and participation of a whole cast of individuals generating and strengthening social ties.[2] Considered as a "major tool for public action" (Giband and Siino 2013:645; our translation), seeing through the lenses of urban citizenship can help us question "the relation to the political in cities marked by sociocultural diversity" (Giband and Siino 2013:645; our translation) and raises the issue of participation of underrepresented groups. It allows to transcend the limits of a so-called civil citizenship, of which many groups are excluded (immigrants, refugees, undocumented, etc.) and assert itself as a strong modality of rights to the city.

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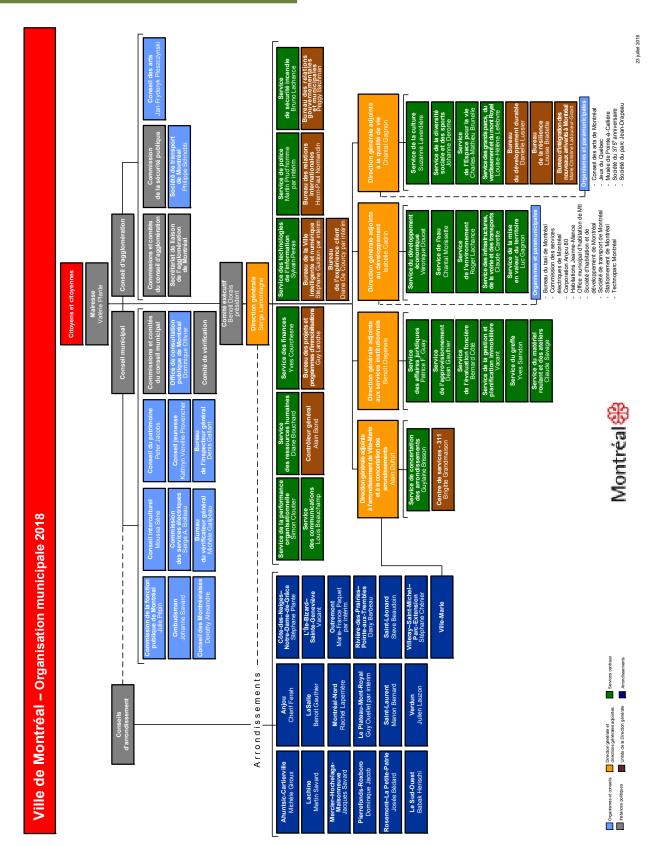
1   The notion of citizenship is still a highly contested concept. Following Myer Siemiatycki and Engin Isin (1997:73), citizenship is conceived here in a more general manner. Citizenship is therefore not only a set of legal obligations and rights, but also practices through which individuals and groups demand new rights or fight for the conservation or extension of existing rights.

2   There is no consensus on the concept of urban citizenship in social sciences. The suggested definition in the present statement simply aims to be operational.

List of tables and figures

ANNEX 1 – Municipal Organisation 2018, Ville de Montréal

Ville de Montréal – Organisation municipale 2018

23 juillet 2018

Citoyens et citoyennes

Mairesse
Valérie Plante

Conseil municipal

Conseil d'agglomération

Conseils d'arrondissement

Comité exécutif
Benoit Dorais
président

Direction générale
Serge Lamontagne

Organismes et conseils

- Commission de la fonction publique de Montréal — Julie Pépin
- Ombudsman — Johanne Savard
- Conseil des Montréalaises — Dorothy Alexandre
- Conseil interculturel — Moussa Sène
- Commission des services électriques — Serge A. Boileau
- Bureau du vérificateur général — Michèle Galipeau
- Conseil du patrimoine — Peter Jacobs
- Conseil jeunesse — Kathryn Verville-Provencher
- Bureau de l'inspecteur général — Denis Gallant
- Commissions et comités du conseil municipal
- Office de consultation publique de Montréal — Dominique Ollivier
- Comité de vérification
- Commissions et comités du conseil d'agglomération
- Secrétariat de liaison de l'agglomération de Montréal
- Commission de la sécurité publique
- Société de transport de Montréal — Philippe Schnobb
- Conseil des arts — Jan-Fryderyk Pleszczynski

Instances politiques

Arrondissements

- Ahuntsic-Cartierville — Michèle Giroux
- Anjou — Cherif Ferah
- Côte-des-Neiges–Notre-Dame-de-Grâce — Stéphane Plante
- Lachine — Martin Savard
- LaSalle — Benoît Gauthier
- L'Île-Bizard–Sainte-Geneviève — Vacant
- Mercier–Hochelaga-Maisonneuve — Jacques Savard
- Montréal-Nord — Rachel Laperrière
- Outremont — Marie-France Paquet par intérim
- Pierrefonds-Roxboro — Dominique Jacob
- Le Plateau-Mont-Royal — Guy Ouellet par intérim
- Rivière-des-Prairies–Pointe-aux-Trembles — Dany Barbeau
- Rosemont–La Petite-Patrie — Josée Bédard
- Saint-Laurent — Manon Bernard
- Saint-Léonard — Steve Beaudoin
- Le Sud-Ouest — Babak Herischi
- Verdun — Julien Lauzon
- Villeray–Saint-Michel–Parc-Extension — Stéphane Chénier
- Ville-Marie

Direction générale et directions générales adjointes / Unités de la Direction générale

- Service de la performance organisationnelle — Simon Cloutier
- Service des communications — Louis Beauchamp
- Service des ressources humaines — Diane Bouchard
- Contrôleur général — Alain Bond
- Service des finances — Yves Courchesne
- Bureau des projets et programmes d'immobilisations — Guy Laroche
- Service des technologies de l'information — Sylvain Perras
- Bureau de la Ville intelligente et numérique — Stéphane Guidoin par intérim
- Bureau de l'expérience client — Diane De Courcy par intérim
- Service de police — Martin Prud'homme par intérim
- Bureau des relations internationales — Henri-Paul Normandin
- Service de sécurité incendie — Bruno Lachance
- Bureau des relations gouvernementales et municipales — Peggy Bachman

Direction générale adjointe de Ville-Marie et à l'arrondissement et à la concertation des arrondissements — Alain Dufort
- Direction de concertation des arrondissements — Guylaine Brisson
- Centre de services - 311 — Brigitte Grandmaison

Direction générale adjointe aux services institutionnels — Benoît Dagenais
- Service des affaires juridiques — Patrice F. Guay
- Service de l'approvisionnement — Dean Gauthier
- Service de l'évaluation foncière — Bernard Côté
- Service de la gestion et planification immobilière — Vacant
- Service du greffe — Yves Saindon
- Service du matériel roulant et des ateliers — Claude Savage

Direction générale adjointe au développement — Isabelle Cadrin
- Service du développement économique — Véronique Doucet
- Service de l'eau — Chantal Morissette
- Service de l'environnement — Roger Lachance
- Service des infrastructures, de la voirie et des transports — Claude Carette
- Service de la mise en valeur du territoire — Luc Gagnon

Direction générale adjointe à la qualité de vie — Chantal Gagnon
- Service de la culture — Suzanne Laverdière
- Service de la diversité sociale et des sports — Johanne Derome
- Service de l'Espace pour la vie — Charles-Mathieu Brunelle
- Service des grands parcs, du verdissement et du mont Royal — Louise-Hélène Lefebvre
- Bureau du développement durable — Danielle Lussier
- Bureau de la résilience — Louise Bradette
- Bureau d'intégration des nouveaux arrivants à Montréal — Marie-Christine Ladouceur-Girard

Organismes et paramunicipales

- Bureau du taxi de Montréal
- Commission des services électriques de Montréal
- Corporation Anjou 80
- Habitations Jeanne-Mance
- Office municipal d'habitation de Mtl
- Société d'habitation et de développement de Montréal
- Société de transport de Montréal
- Stationnement de Montréal
- Technoparc Montréal

Organismes et paramunicipales

- Conseil des arts de Montréal
- Jeux du Québec
- Musée de Pointe-à-Callière
- Société du 375e anniversaire
- Société du parc Jean-Drapeau

Légende :
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- Services centraux
- Arrondissements

Montréal

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